



deplorable than that which it proposes to remedy. Is it wonderful, then, that under the influence of such views, men, who are friendly to the injured African, and who detest slavery, as equally opposed to the rights of humanity, and the spirit and precepts of the gospel, should nevertheless be warmly, perhaps too warmly, opposed to the plans and progress of abolitionism?

But I fear I am tedious to you, and to your readers. I shall therefore conclude, with stating it as my honest conviction that the controversy in the Presbyterian Church had reached such a crisis, and the line of operations pursued had become so obviously the duty of the orthodox party, that precisely the same acts would have been passed, as were in reality passed, if there had not been a slave, and consequently not an abolitionist, on the face of the earth.

Yours respectfully,

JOHN BURTT.

(a) We consider ourselves the best judge of the sphere of our own duties. Our "concern" is with all questions in church or state, which affect the interests of the Anti-Slavery cause.

(b) "Truckers for power," "sold to the slaveholders," "destitute of true piety and benevolent feelings,"—such a "hue and cry" we have never joined in, so that the admission is not needed. We have carefully discriminated in our charges. See our reply to Mr. Burtt, No. 74.

(c) We have never made, hinted, or in any way countenanced, such a charge: may, we formally disclaimed all instruction of making such a charge. Why does Mr. Burtt talk as if we had thus charged them? We hope he did not pay the same compliment to our reply, that he did to the extract from Dr. Baxter's Address. He never read the extract and he lost the paper containing it.

(d) Strange questions, when he never read what Dr. Baxter said. For answers to his questions, we refer him to the extract. What said it!

LEWIS M. ROADS, BROWN COUNTY, OHIO.

Dear Sir:—In the month of Oct. last, Rev. John Ranking, Lecturer on Slavery, in the New Ebenezer meeting house in this Township, at which time he presented a Constitution, viz. Constitution of the Lewis township Anti-Slavery Society of Brown County, Auxiliary to the Ohio Anti-Slavery Society on which a number subscribed to it.

At a meeting of the said society on Nov. 7th, Rev. John Ranking was called to the chair, John Park acting as Secretary, when a motion was made to choose officers for the ensuing year—whereupon William Maxwell was duly elected President, and Samuel Barr, Junr. Vice President; Thomas P. Park, was elected Secretary, and Henry Wise, Treasurer, for the ensuing year.

TO THE SEC'Y OF THE FAYETTE CO. A. S. SOCIETY.

Dear Sir:—Agreeably to the appointment, the Ladies of Bloomingburg, and its vicinity, met at Mr. Dawson's June 13th, and having adopted a constitution, formed themselves into a society, called the Fayette County, Female Anti-Slavery Society, auxiliary to yours. President, Miss Mirick; Vice Presidents, Miss Ocheltree and Miss Dickey; Secretaries, Miss Stewart and Miss Ustick; Treasurer, Mrs. Col. Stewart. Between five and six dollars were subscribed, which we have determined to devote to the purchase of books, to be circulated through the county. Forty members have joined us, and we trust that our course will be, "Onward," until no slave remains to make us, "tremble for our country."

Yours faithfully,
S. A. STEWART, Sec'y.
Rev. D. C. EASTMAN, Sec'y, of F. C. A. S. S.
Bloomingburg, July, 15th 1837.

THE PHILANTHROPIST.

CINCINNATI, AUGUST 11, 1837.

DIED, August 7th, 1837, CHARLES S., only son of Gamaliel Bailey, junr.

Notice.

All persons desirous of hearing an Anti-Slavery discourse, are invited to attend at Enon Baptist Church on Baker street, next Sabbath morning, at the usual hour of public worship, at which time and place, we understand the Rev. J. B. Cook will preach upon that subject.

Communications from members of Chillicothe Presbytery were received too late for insertion in this number. They shall appear in our next.

"Facts."—Nearly all, if not quite all, of the articles on our 4th page are taken from a very interesting monthly publication in Philadelphia, entitled, "Facts for the People."

The Columbus Convention—"Minor Considerations"—Anti-Masonry—Abolition—Slavery, &c., &c.

Never has there been a crisis in our history, when sternness and vigilance, and energy on the part of the friends of Human liberty and Constitutional right, were more loudly called for than at the present. One of our political divisions (the Whigs) raising the banner of "Reform"—its folds floating o'er the Maelstrom of party—seems disposed to engulf every principle that is left among us. If their aim is not so old, as that "the memory of man runneth not to the contrary"—it can at least claim antiquity with that veracious and time-honored couplet—

The issue will win.

The issue will win.

The fruit of the late grave Whig incubation at Columbus has been, to revive one of a still graver, more solemn and general character, at some other point next year. They summon all "who are resolved that there shall be no compromise," to "a long pull, a strong pull, and a pull all together." And what do they intend by "Reform?" The brushing away of the battalions of insects that have fastened themselves on that noble beast, the Public, and are eating themselves—so far as such insects can, from their nature, be saved—on his generous blood, in order that they should not, lean, hungry, and almost rabid from restraint, may succeed to the yet undiminished banquet. To help them to their seats, the Nullifier and the Unionist—the Slaveholder and the Abolitionist—the Mason and the Anti-Mason are all summoned—invited almost in "Lydian measures" to take on themselves the common harness, that they may have the honor of assisting in the patriotic achievement of trundling the most conspicuous of these gentlemen into their proper places at the entertainment. If, as Burke said, "the age of Chivalry is gone"—the glory cannot be said of the age of Humbuggery; if "the glory of Europe is extinguished," the impudence of "party" survives.

A ladder device was never attempted before to be imposed on a servile people. All the classes of citizens above referred to, are the "minor divisions," and the principles which have led them respectively to coalesce, in the clear-eyed visions of the Whigs, are nothing but "prejudices." These "minor divisions," and prejudices, are for the time being—that is, while the work is actually in progress for the Whigs—to be laid aside. But where is the hope of returning them? It will, in all probability,

be as necessary to remain divided of them, in order to keep the Whigs at table, as it was to seat them there. But it may be supposed, by the knowing ones, that an application of the great solvent, [official] "bread and butter," will precipitate these hostile ingredients, and bring them into solution.

The editor of the Cincinnati Gazette, unlike the great majority of the party hacks with whom he has thought proper to consort, and whom he injuriously contributes to keep in countenance, is to be seen, sometimes replying with a clever native dignity, with his harness off. To show the degree of infatuation—and, we may add, without doing any wrong, effrontery too—to which the Juggernaut of party will lash even the best that draw in its traces, we have only to look at this editor's laudatory notions of Reform. Speaking of the proposed Convention in 1838, he says—

"We must put aside all minor considerations—abolitionism, anti-masonry, slavery, admission of Texas into the Union."

Now, Mr. Hammond is no novice in the history of his country. He has lived to see one of these "minor considerations" commit a murderous enormity that convulsed a large and most intelligent portion of the community—treating with contempt the people in whose honor it was perpetrated—corrupting juries—spitting away witnesses—baffling courts, and setting at defiance every attempt of legislatures to probe, in order that they might reveal the source and extent of the iniquity. Yet this with Mr. H. is a "minor consideration."

He has seen another of these "minor considerations"—SLAVERY—appropriating to itself a mighty territory (Louisiana) brought into the Union by a palpable violation of the Constitution of the U. S. He has seen it demanding that this violation should be repeated, with the avowed purpose of protecting and advancing its own power, in the acquisition of Florida. He has seen Slavery in the South, in the face of day, prostrating, and trampling exultingly on, every barrier provided for in Constitutions there for the safety of the citizens. He has seen the South, at the call of slavery, subjecting not only her own citizens, but the citizens of the free states, whose business carried them thither, to indignities the most shocking and barbarous—to the scourge, to far and fustlers, to the torture, to DEATH. He has seen the time, and he sees it now, when a large portion of his own fellow-citizens of Ohio—those who contend only for the principles of Liberty ingrafted in the Constitution of this State, and in that of the U. S.—cannot venture, except at the hazard of their lives, into one half of this Union; merely because they are known to be the advocates of those principles. He has seen the Spirit of Slavery, in its effects on the public press in his very midst. He has seen that press laughing to scorn the institutions of Liberty among ourselves, and applauding to the very echo the institutions of Slavery at the South. He has seen the huge and gory arm of Slavery, extending itself into the free states—prostrating the most sacred Constitutional monuments, demolishing the Press that dared dispute its power and its right to rule—denying that freedom to write, to speak, to print, was ours; and hunting from their homes, as noxious wild beasts, and as felons, those whose only offence was the assertion and vindication of that right. Mr. Hammond has lived to hear his own press menaced with the same destruction, only for recording the passing enormities of the times. But more than this he has seen SLAVERY, through her legislative bodies, demanding of the free states, that freedom of speech and of the press, be withheld from our citizens, for presuming to question the supremacy of her "magnificent and awful cause." He has seen Slavery publicly plundering the National Mail, and making of its contents a bonfire in the great square of one of our commercial cities. He has heard this sanctioned too, by the head of the department to which the post-office is entrusted. He has heard a slaveholding Governor declare, that slavery is the corner-stone of our Republican edifice, and urge its establishment on every free state in the Union. Another he has heard on the floor of Congress, proclaiming,—"aye," and proclaiming unrebuked by Northern representatives—that the advocates of freedom, if caught at the South, should "die a felon's death." He has heard the slaveholders, in the National legislature, commanding silence to discussion of slavery, with their superlative "Will not permit it," and has seen multitudes of Northern representatives covering before them. He has lived to see the right of petition disputed; to see one of the purest and ablest patriots of the land—

"Among the faithful found"

menaced in the very Capitol with a public prosecution for daring to maintain it, and the right itself (as it now is) in effect, denied to the people. All this Mr. Hammond has seen. And more than this. He has seen a "list of laws less resolute" fugitives from justice, seizing on the Territory of a neighboring and friendly nation—establishing slavery by law where it had been by law extinguished—then proffering the country to us for reception into our brotherhood; and our own slaveholding South, as an arm, urging its reception, solely on the ground, that it will confer on it a decided, perpetual preponderance in the administration of the government. More still than this Mr. H. has lived to see—a President of the U. S. States at his inauguration, making but one pledge to Republican America, and that pledge, to use all the power the Constitution had conferred on him to perpetuate slavery throughout the South, by resisting its extinction at the Capitol, till it should please the slaveholders themselves to have it extinguished.

After all this, Mr. Hammond and his Whig Convention say, that Anti-Masonry is a "minor consideration," that the question of Slavery is a "minor consideration," that the admission of Texas is a "minor consideration," and that we must "prepare ourselves to abandon personal preferences," and if it is necessary to the "major consideration" (the introduction of the Whigs into political power) to elect as President, Hugh L. White, a slaveholder in the abstract and in practice, and who even denies the Constitutional right of Congress to banish the foul reproach of slavery from the very portals of the Capitol. Verily Mr. H. and his Convention have a hardihood in their enterprise of no common type.

To the Abolitionists of Ohio.

At the last Anti-Slavery Convention in New York, in May, the following resolution was submitted, and after discussion, adopted:—

"Resolved, As the sense of this society, that while abolitionists ought neither to organize a distinct political party, nor, as abolitionists to attach themselves to any existing party, the people of all parties are solemnly bound, by the principles of our civil and religious institutions, to refuse to support any man for office, who will not sanction the freedom of speech, freedom of the press, the right of petition, and the abolition of slavery and the slave-trade in the District of Columbia and the territories, and who will not oppose the introduction of any new slave state into the Union."

Now, to effect fully, and what only it is to be trusted we want—the establishment of Justice on the Fair principles of the government—we have only to be active and

undanted in submitting tests of our principles to all who aspire to a share, be it large or small, in the administration of Government. Take, for instance, the following supposed case:

A Whig and an Administration man are set up as candidates for Congress in Hamilton county. Let the abolitionists appoint a committee to send to each of them a note, asking in polite terms, to know whether, if elected, he will be in favor of suppressing the "domestic slave-trade"—of abolishing slavery in the District of Columbia—and against the annexation of Texas, or the introduction into the Union of any other territory as a slave-state. If one of them answer unfavorably and the other favorably, to our views of justice and right government—let him who answers favorably be supported, no matter to what party he belongs. If both should be recusant to our principles—abstain utterly from voting for either.

In the same way interrogatories ought to be put to all the candidates for the State Legislature. "Are you favorable to the repeal of the law (for instance) which disables our colored citizens from testifying in our courts of justice, under the same restrictions as other persons?"—And so of the other laws of this State which set with merciless severity on a portion of our fellow-citizens—disgrace our legislative code, and dishonor us as a people.

There can be no doubt with us, if this course be adopted, and strenuously persevered in, that it will save a great deal of labor that will in any other way, unavoidably be expended before parties are brought to a proper sense and observance of justice. A very short time on this plan will be necessary for the effectuation of our wishes in this State. The political parties in Ohio are very nearly balanced—a small number will turn the scale either way. It is supposed there are not less than 15,000 abolitionists in Ohio who are qualified voters. There are many, too, who are not avowed abolitionists, but who will go with us, when they see we are bent only on the purification of party and the establishment of justice. Especially will we have with us the Friends, who, with the exception of a few among them, carried away as others, by thirst for office, have been always remarkable for voting with a consistent and honorable reference to their own principles.

We entreat our friends in every part of the State, to put to the trial the efficacy of the plan here recommended, at the October elections. One trial will secure its reputation, and a few repetitions will crown it with success. Both parties will soon find it their interest to put up for candidates, good men, who will take a delight in doing all we ask.

Douglas Wallings.

And now, gude maisters, if "tearing" be any sign that the devil hath left his ain, surely hath he departed frae the laird;—for he hath rent him sair.—Dr. Drysdale.

From the Cincinnati Republican, Aug. 4.

ABOLITION LOAFERS.

Abolition agents are going the rounds, soliciting subscribers names to a remonstrance against the admission of Texas into the Union: also a petition to Congress for the abolition of slavery in the District of Columbia. One of these abolition imps, a stout hearty looking fellow, whose services might be valuable in the corn-field or Mississippi cotton plantation, called at our office yesterday, to procure the names of those who were employed in the office. Our printers devil was not disposed to show him much courtesy, and he went away faster than he came. We advise the public to be on the look-out for these loafers.

From the same of August 4.

CINCINNATI, Aug. 2, 1837.
Mr. Editor:—About three weeks or a month ago, I called at your office and requested you to discontinue my paper. It was then agreed upon that the six months for which I had subscribed, would terminate on the 18th of July, and I paid up accordingly, rejoicing that the time had so nearly expired. It seems, however, to have been determined that the old proverb which says "that it is easier to keep out of evil than to get out of it," should be verified in my case, for notwithstanding the verbal notice above alluded to, and a note respectfully addressed to you on the 20th instant, the Republican still comes. Now, sir, permit me once more to assure you that if any of your travelling "imps" or "loafers," should think proper to trouble me again with that filthy sheet, it will be owing to my absence "if they do not find their way outside of the door much quicker than they came in." You may therefore "caution them to beware."

Yours, respectfully,

C. STEWART.

P. S.—Your ingenuity will perhaps discover where I found these borrowed expressions.

[Mr. Ramsay after setting his accounts the best way he can, in his usual turbid style, with Mr. Stewart,—who, it may be well to state, is neither a member of our Abolition Society, nor a declared abolitionist; winds up the matter with the following complete "give in." He may be regarded hereafter as being completely hors de combat.—ED. PHIL.]

"In order that our readers may be able to form a proper estimate of the motives which have prompted Mr. Stewart to address us in the ungentlemanly billingsgate style, which characterises his letter, it is only necessary for them to refer to an article which appeared in Tuesday's Republican, captioned, "Abolition Loafers," in which we deemed it expedient to place our citizens on their guard against certain hireling of the abolitionists—mere loafers, who are prowling about the city with petitions to Congress—one remonstrating against the admission of Texas into the Union.—The other praying for the abolition of slavery in the District of Columbia. Another object of these loafing gentry, is to distribute abolition pamphlets. No place is sacred to the intrusion of these emissaries; and if their unblushing impudence is much longer tolerated, we are not certain, that the sanctuaries of our wives and daughters, (their bed chambers,) will afford them an asylum from their importunities. Their abrupt and imprudent conduct to females, have already become a source of complaint in this city. If we are not justifiable in placing the unsuspecting portion of the community on their guard against these emissaries, who, under a cloak of false philanthropy—under a pretence of furthering the cause of humanity, enter our dwellings, uninvited, at all hours of the day, to the annoyance of our families, and that, too, for the purpose of disseminating doctrines which a majority of us despise,—in the name of common sense, where is the liberty of the press? or where the sense of prating of its independence? If there be any of our citizens, so steeped in fanaticism as to be blind to the consequences which are likely to result from a toleration of this state of things, which we have endeavored to expose, (from no other motive under heaven than a desire to serve the cause of truth and virtue) as to encourage this species of abolition loafing, it is no business of ours. We have performed our duty.—They can travel their own road—we will not molest or rebuke them. If they find in the end that they have been imposed upon, duped and cajoled, we trust they will not come to us for consolation.

Poor fellow!—"Quite, quite, canon! And he of prince most dejected and wretched."

Mr. Editor:—

Is it the "REPUBLICAN" Mr. Ramsay who is for consigning to slavery, on a Mississippi cotton plantation a WHITE citizen of Ohio, merely for presenting to him for signature petitions for the abolition of slavery in the District of Columbia, and against the annexation of Texas to the Union,—is this, I say, the same "REPUBLICAN" Mr. Ramsay who was so out of humor, a few months ago with General Harrison for wishing to make our criminal squads (when neither their fines nor the cost of feeding them in jail could be made out of them in any other way) work them out? If this be the same, let it be known.

FAIR PLAY.

[We believe it is the same.—ED. PHIL.]

For want of decency is want of sense.

A few days ago petitions for the abolition of slavery in the District of Columbia, and against the Annexation of Texas to the Union were submitted with becoming respect, to one of our citizens—to all appearance an extensive merchant—for his subscription. It had the same effect on him that Scarlet said to have on the lion. He raved—menaced personal violence—and wished that every state in the Union was a Slave state.

Poor man! to be made unhappy by the progress of liberal principles! There is much misery, it may be hoped, in store for him.

Slaveholding Excommunication.

We are furnished with an illustration of the above in the Tuscaloosa Alabama Intelligencer, as follows:

JAMES G. BIRNEY, the Abolitionist.—We insert, with more than ordinary satisfaction, the following proceedings of the Erosophic Society. J. G. Birney is now well known to be one of the most zealous abolitionists; and we are pleased to see the spirited manner in which he has been expelled from a society of patriotic young men, who refuse to hold fellowship with a man who is laboring in a cause, which not only endangers the peace of society, but has already brought the government to the very verge of dissolution.

EROSOPHIC SOCIETY.

University of Alabama, March 3, 1837.

Whereas information has been received that James G. Birney, an honorary member of this Society, has engaged strenuously in the cause of Abolition, and has been editing a paper, the object of which, was, it is said, to arrest from the tyrannical hands of the Southern slaveholders, the unfortunate race of the blacks; and whereas the success of himself and his colleagues in endeavoring to free the negroes of the South, would be attended with consequences which would, without doubt, overthrow the Government of the United States, and would cause a civil war between the North and the South; and whereas, we disapprove of the conduct of said James G. Birney, and are entirely unwilling to claim membership with a man whose only study is to distinguish himself by constantly proclaiming that the people of the South are oppressors and tyrants, and not worthy of the name of a free and independent people.

Therefore be it resolved, That we will no longer consider the said James G. Birney as an honorary member of our society; and that we will, for the future, view him as our enemy and the enemy of the South.

And be it further resolved, That, as the place of James G. Birney's residence is not known, we cause the above resolutions to be published in one paper in this place, and request editors throughout the State, to publish the same, so that the said James G. Birney may have an opportunity of knowing that he is expelled from our Society.

Resolved, That the President and Secretary sign the above resolutions.

JOSEPH JENKINS,

Pres. Eros. Soc. of the Uni. of Ala.

NETHERLAND STATE.

Secretary of the Erosophic Society.

[To what shifts is the spirit of slavery reduced! "It seeketh rest and findeth none." Formerly it was confined to the bosoms of grown men and women, who had some interest in men property. Boys—unsophisticated generous boys never admitted dark inmate. In bygone times the sons of slaveholders would write their earliest compositions on Slavery. They often felt affectionately toward some one or more of the slaves held by their fathers—and it was a condition of things between which and principles received as sound by the community, they were fully competent to discern the inconsistency. And they were generally commended for such efforts, before the subject of Emancipation became a serious one. How often has Gov. Clay (now U. S. Senator of Alabama, and his lady, commended to me the noble spirit of their eldest son, then a lad of fifteen or sixteen years of age, by telling me of his fixed resolution never to hold a slave! But it may not be so now—it may be that the foul fiend has succeeded in scattering its midew on the heart of this generous youth, and made him also a slaveholder.

We will not part with the gentlemen of the Erosophic Society, without informing them that our having "engaged strenuously in the cause of" Human freedom has not diminished our honors from similar institutions to that from which we have just been "expelled." Since this period we have been admitted to the honors of one in Kentucky and of three in the State of Ohio. Nor has this honor, long since conferred on us by the "Philanthropic Society of the University of Alabama" been as yet, to our knowledge, withdrawn from us.

We trust the President and Secretary of the Erosophic Society will take no offence at our transmitting to each of them for the benefit of the Society a number of the Philanthropist communicating to them the fact, that their Bull of Excommunication has, after so long a time, been received and noted; and our sincere wish, that they may individually live long enough to repent of the exposure, that they have made of their folly to the world.—SEN'S. ES.

New School Convention.

We see that the adherents of what is called the New School in the Presbyterian Church are about holding a Convention in a few days at Auburn in New York, to fix on some plan of proceeding in the exigency into which the rash action of the majority in the last General Assembly has brought the affairs of the body. In whatever reformation may be attempted, we trust that "slaveholding may be utterly expelled from the bounds and protection and favor of that Church, in any way. Our abolition friends who will be in that Convention ought to be firm on this point. It will be lost labor to attempt to restore and maintain the violated integrity of the Presbyterian Church-organization, without slaveholding being utterly forbidden from having any concern with it. With the most violent and church-managing of our slaveholding Rabbies; Slavery is the first concern. Every thing else must be subjected to Slavery, or there will be no peace. So, let our abolition friends make up their minds—either to expel slavery at once from the church, or to be expelled themselves by it—or forever hold their peace about the iniquity.

Political Text Book.

We have just seen this handsome little work, of three inches by two; pocket-book form handsomely bound in red morocco; with gilt edges,—published by Mr. E. Taylor of this city. It contains the Declaration of Independence, Articles of Confederation, Constitution of the U. S., and Washington's Farewell Address. It can be had of him for 75 cents and in these times when a frequent recurrence to the fundamental principles of civil government, seems especially called for, this little work will not be found amiss in our coat or waistcoat pockets.

Ex-President Adams' Orations.

Mr. Adams has furnished a copy of his oration delivered in Newburyport on the Fourth of July, for the press, and it will be speedily published. Orders from abroad will be received at the office of the Newburyport Herald, and those who may wish for any considerable number of copies of the first edition, would do well to give immediate notice. A portion of the oration, owing to its length, was omitted in the delivery. The whole is a finished and elaborate performance, and will furnish a pamphlet of greater interest than has for a long time been published in this country.

NOTICES.

Ohio State Anti-Slavery Society in account with

Wm. Donaldson, Treasurer

First Quarter, commencing 6th May to July 2nd 1837.

May 6, Paid expenses on Books from N. Y. \$18 11

8, C. K. Bushnell for services, 00 00

8, Blank Book, 00 00

For Books for Depository, 00 00

12, Jos. Drake for paper, 42 00

C. K. Bushnell for services, 80 00

16, 1-4 per cent on \$800 currency, 00 00

Am't of unsaleable currency, 66 00

26, D. C. Eastman, Lecturer, 30 00

27, C. K. Bushnell for services, 10 00

Dr. Bailey, do, 12 00

American A. S. Society on pledge, 100 00

Printing Philan. Nos. 64, 65, 66, 67, 237 50

Postage during this month, 1 00

Expenses of Office from weekly accounts, 22 87

June 3, Printing 2d Report of O. A. S. Society, 35 00

24, D. Loring & Co. for paper, 50 00

Postage this month, 36

Dr. Bailey for services, 20 00

C. K. Bushnell, do, 40 00

do, Office Expenses, 29 40

Carl & Alley Printing Philanthropist

Nos. 68, 69, 70, 71, 228 00

July 1, Paper to print Petitions, 19 50

G. W. Townley for shelving, per bill, 8 67

D. Loring & Co. for paper, 106 50

Expenses on paper from N. Y. 53 73

Cyrus Cropper for binding Pamphlets, 22 75

Unsaleable currency, 8 00

6 Reams Post office paper, 21 00

Postage, for this month, 63

C. K. Bushnell, for services, 10 00

Dr. Bailey, do, 89 00

C. K. Bushnell, Office Expenses, 44 56

Carl & Alley Printing Philanthropist

Nos. 72, 73, 74, 75, 224 00

American A. S. Society on Pledge, 420 00

Carl & Alley Printing Philan. No. 76, 56 00

C. K. Bushnell, Office Expenses, 14 86

services, 5 00

Dr. Bailey, do, 5 00

American A. S. Society on Pledge, 10 00

Total Am't of Disbursement this Quarter, \$2113 67

Total Am't of Receipts, 1995 67

Balance Due the Treasurer, (over drawn) \$118 33

RECEIPTS.

Balance in Treasury May 4th, 1837, 15 94

May 12, By cash rec'd of C. K. Bushnell, 26 16

17, " " A. Wattles, 100 00

25, " " for \$7 uncurren, 5 50

July 25, " Rec'd of J. G. Birney, 4 79

29, On Pledges & Donations this Quarter, 1092 80

" Subscriptions to Philanthropist, 602 66

" Depository, 148 25

\$1995 54

FOR PHILANTHROPIST.

B. Steadman, \$2 00

Andrews & Foot, (5 copies) 10 00

S. L. Severance, 2 00

S. H. Potter, 2 00

L. J. Hamline, 2 00

Dr. A. Brown, 2

One Principle

We recognize the inherent and unalterable distinction and opposition between right and wrong, the rectitude of God's law; the mutual obligations; and corresponding duties and rights of all moral beings.

We hold human rights to be inalienable, because their corresponding duties are unchanging; because moral qualities are indestructible; because the human soul is immortal; because the law of God is irrevocable; because the throne of God is immutable; because the Son of God is eternal; because he who created and sustained him, is not man, that he should lie, nor the son of man that he should repent.

The Magna Charta of these rights we perceive in the sacred scriptures—their evidence we feel interwoven in the very fibres of our own existence. Their denial we consider to be a denial of the law and of the gospel—a libel upon human nature, and a blasphemy against Him who created man in his own image.

We claim these rights for ourselves, and consequently for all men. We claim them on the ground of our common human nature. We claim them because we are men, not because we are Americans, or Europeans, or Asiatics, or Africans. We claim them because we sustain the responsibilities which require their exercise, not because our fathers resisted certain encroachments upon them. We claim them as men—not as rich men, or as poor men—not as learned men, or unlearned men—not as tall men, or as short men—not as men having straight hair, or crimped hair—or blue eyes, or black eyes, or as being white, or red, or olive, or tawny, or sable in our complexion. We claim them as men, not as men of "property and standing." We claim them as laborers, still less as soldiers!

OUR OBJECTS

It is for the rights of MAN that we are contending—the rights of ALL men—our own rights—the rights of our neighbors—the liberties of our country—the rights of our fellow men—of all nations, and of all future generations.

It is for principles, great principles, fundamental and unalterable principles, the principles of truth, of righteousness, and of freedom.

It is for practices in accordance with correct principles.

It is with the weapons of truth, in the warfare against error.

It is for the death struggle between American Slavery and American Freedom, that we have come up. It is in the great moral conflict between the practices of oppression and the precepts of righteousness, that we find our armor.

Lower objects than these we disclaim, from whatever quarter they may be attributed to us.

By the principles of peace and righteousness addressed to the master, we hope for the emancipation of the slave, in answer to a bloody catastrophe, anticipated by Mr. Jefferson.

By the wise and prompt use of the liberties which we enjoy under the Constitution, we hope to terminate those glaring infringements of it which now threaten its very existence.

We hope to bury sectional jealousy in the grave of the only demon that, in this country engendered it—we mean Slavery.

By persuading our Southern brethren voluntarily to remove the curse entailed upon them by their own criminal consent, we hope to see the entire South budding and blossoming as the rose, and becoming as the garden of God. The redemption of the oppressor from the bondage of sin; his rescue by a timely repentance from the long deferred judgments of heaven; and his participation in the rich blessings of many ready to perish, are among the objects dearest to our hearts.

We seek nothing less than the overthrow of despotism by the principles of freedom; the termination of oppression by the reign of righteousness; the establishment of liberty by the supremacy of law; the conformity of law to the spirit of liberty.

We hold that emancipation should be immediate, unconditional, and universal.

It should be immediate—because, since slavery is a sin it cannot be confined without a continuance of sin. Because, if inalienable rights may be withheld, on the score of an expediency which the legislator of the interested party may be the judge, there can be no possible security for the liberty of any man, or of any community. So that a denial of this duty is a denial of human rights, and a warfare against universal liberty.

It should be unconditional—for the reasons just stated; because all sin should be unconditionally abandoned; because it is an abrogation of all law and all liberty; to extend to a man his rights on conditions; because there can be no true and righteous conditions imposed upon a man as an indispensable prerequisite for allowing him the exercise of his inherent rights? A man has a perfect right, for example, to a certain house. May the unlawful occupant restore it to him on conditions? No. But what is any man's right in a house, compared with every man's right in himself?

It should be universal—for all the reasons enumerated. Because every man is as much entitled to his inalienable rights as any man can be. If there be a slave on earth, who ought not to be immediately emancipated, then there is no freedom on earth who holds any valid and substantial title to his freedom.

SAFETY

To say that immediate emancipation is not safe, is to say that it is not safe for human beings to obey their Creator.

To deny the safety of immediate emancipation, is to doubt the first principles of common sense—the operations of moral cause and effect—and the testimony of universal experience and history. The writings of Clarkson and Stuart have triumphantly established this point, and the world has been challenged in vain to produce in instance of starvation or bloodshed, in consequence of emancipation.

To say that immediate emancipation is not safe, is to say that it is not safe for human beings to be free! It is to say, what the despots of all ages and nations have said, and still say, that the laboring classes of mankind are incapable of self-government, and ought to be kept under the control of their superiors!

EXPLANATIONS

Emancipation from slavery does not confer the right of suffrage, but we contend that colored persons should be allowed its exercise, as soon as they possess the qualifications required of other citizens. They should also be aided and encouraged in their endeavors, by moral and intellectual culture, to become respectable and useful members of society.

We do not say that they shall be harassed, and the country harassed by an oppressive and vexatious system of apprenticeship for government, as in Jamaica—but that they shall be employed as free laborers, and paid equal and just wages, as in Bermuda and Antigua, where they are industrious and happy, and their employers safe and prosperous.

By the abolition of slavery, we mean simply the repeal of the iniquitous slave code—the abolition of the unrighteous things which slavery consists—the restoration of man from the condition of "chattel," to the dignity of rational beings! If there are any reasons why this abolition should not take place now, they are reasons which will be equally valid in all future time. And they are reasons which are urged against the inalienable rights of man, and the immutable laws of God!

After lecturing in various parts of the country several months, Mr. Garrison started the Liberator, Jan. 1, 1831. It was more than a year from its commencement before a single anti-slavery society was formed; and that with only 18 members! From Jan. '32 to Oct. '33, when the mob had not yet put forth their efforts to crush us, only 25 societies were formed. Then the sovereign mob, at the instigation of Southern taskmasters and Northern liberty haters, commenced their brilliant career of heroic achievements, in New York city, by dispersing an anti-slavery meeting, after they had formed a society. In two and a half years from that time, more than 600 anti-slavery societies were formed, in 15 states, with 50,000 members, and more than 2,000,000 copies of anti-slavery publications were issued.

DO THE SLAVES DESIRE THEIR FREEDOM?

Those in the city of Cincinnati 475 colored persons who have paid more than TWO HUNDRED THOUSAND

DOLLARS, for their liberty. (\$16,522.) And yet it is sometimes said, "They wouldn't take their freedom if their masters would give it to them."

WORKING MEN REMARK. The treatment which the laborer would receive, if slaveholders alone had the power, you can imagine, when you call to mind the sentiments expressed by distinguished statesmen and legislators, and high dignitaries at the Southern relation to the workingmen.

Benjamin Watkins Leigh, one of the most distinguished sons of Virginia, a member of the U. S. Senate, contended, in the Virginia Convention of 1829, that those "who cast their bread by the sweat of their brow, in political economy, fill exactly the same place" as the slaves. He further says: I have as sincere feelings of regard for people as any man who lives among them. But I ask gentlemen to say, whether they believe that those who depend on their daily labor for their daily subsistence, can or do ever enter into political affairs. They never do—never will—never can."—Burleigh's Address.

THE NEGRO'S REPLY. We are natives of this country; we only ask to be treated as well as foreigners. Not a few of our forefathers suffered and bled to purchase its independence. We ask only to be treated as well as those who fought against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we only ask to share equal privileges with those who come from distant lands to enjoy the fruits of our labor.—Rev. E. Williams (a colored man) Rector of St. Philip's Church, New York.

DAT MAN IS EIDER FOOL OR KNAVE, AND HIS HEART IS SEALED TO ME, AND HE KNOWS WHO SAYS DE POOR AFFLICTED SLAVE, IS HAPPIER DAN DE FREE. But he is not fool or knave. But tell de troof ob me, gadder, did dese nigger den let him come and be de slave, And I will be de free.

ISLAND OF ANTIOCHA

January 18, 1837. The effects of immediate, unconditional emancipation in Antiocha, are fulfilling the predictions of abolitionists in the United States. Their arguments and reasonings are here facts—plain stubborn facts.

Insurrections have not attended freedom. On the contrary, the peace and security of the island have been increased by it. In no instance has it been found necessary to call out the militia. In no instance has there been a combination among the freedmen for purposes of violence, or resistance to law; no strikes for wages as is common in America and England; no outbreaks and insubordination of any kind. We need no stronger evidence of the feeling and fact of security, which prevailed immediately on emancipation, than the abolition of the Christmas guards.

The expenses of cultivating the estates are undoubtedly less. This, an examination of the account books will show beyond dispute. The Speaker of the House of Assembly, (Dr. Nugent), who has been long acquainted with the agricultural affairs of the island, and who is a scientific and intelligent man, assures us that they are not above two-thirds of what they were during slavery. Were the planters obliged to feed the people on their estates, instead of paying them who labor, their prescribed wages, they would, at the present enormous prices of provisions, have to pay double what they do.

In agriculture, manual labor is giving place to other kinds. The use of the plough has increased greatly since emancipation; and it is not only rendering the employment of the hoe more easy, but in some instances does the work of the hoe. Carts and wagons are becoming more common, and are relieving the negro of much severe toil. With freedom there has come a spirit of enterprise and experiment, and efforts are making to save and relieve hand labor as much as possible.—J. H. Kimball.

In a community where all the labor is done by one class, there must, of course be another class who live in indolence, and we all know how much people that have nothing to do are tempted by what the world calls pleasure: the result is, that states and colonies are proverbial for dissipation. Hence, too, the contempt for industry which prevails in this state of society. Where none work but slaves, usefulness becomes degradation. The wife a respectable mechanic, who accompanied her husband from Massachusetts to the South, gave great offence to her neighbors by performing her usual household avocations: they begged her to desist from it, offering her services of their own blacks, because the sight of a white person engaged in any labor, was extremely injurious to the slaves. They deemed it very important that the negroes should be taught, both by precept and example, that they alone were made to work!—Mrs. Child's Appeal.

It is supposed that not less than 50,000 people from the slaveholding states visit the North every year. Let them come in contact with a people zealously and understandingly opposed to slavery; let them hear the united testimony of a whole community, proclaiming to them the guilt and danger of oppression, and many of them will go home and loose the bands of wickedness, and persuade others to do likewise.

THE PRESSURE—CONSIDER THE FOLLOWING.

A gentleman who was in the city of Newark a few days since, was struck with the silence and desolation that appeared in that once busy place; broken merchants, ruined mechanics, and idle laborers were to be seen in every street. All business was apparently suspended. What was the cause of this change? The city had become bankrupt; the South had failed to meet her engagements; and the losses had consequently fallen upon the laboring classes of the North. He says—

"I proposed in writing, several questions to a merchant in the city. He gave me written answers, and the answers were confirmed by many others. The following are some of the questions and answers."

1. What amount of credit in this city on the South? The South owes this city 5,000,000 dollars. This amount due to the South was known to the gentleman present, when the answer was given.

2. What was the immediate cause of the first failure? The failure of the brokers and merchants in New Orleans.

3. What amount of protested paper has already been returned to this city from the South? One million of dollars.

Notes against Southern merchants and planters became due. They were sent on to agents and attorneys to be collected—were not collected for various reasons.

1. The Southern debtor could not be found. Had disposed of his slaves and land and fled to Texas; or had taken his human chattels along with him to that region of robbers and den of thieves—an asylum for slaveholders, swindlers, dishonest debtors, robbers kidnappers, and murderers.

2. The Southern debtors had raised the cry of abolition against those who came from the North to collect their honest debts. For this reason poor Kitchell was lynched. He tried to collect an honest debt. In this way some slaveholders, it seems, have paid their debts to Northern men. It is getting to be, as I was told, quite a common way.

4. From what states has the protested paper been principally returned?

From Mississippi, Alabama and Louisiana.

5. Have those who first failed regarded the anti-slavery cause?

All who have failed, have been zealous slavery men—did all they could to oppose anti-slavery principles, by threats, by mobs, by slanderous reports, &c. The journeymen, apprentices, and clerks, of those who had failed, did what they could to make anti-slavery principles and measures odious.

6. What plans have they taken to conciliate slaveholders, and secure their trade? They have made great and sincere (fervent) overtures to the South to be slaveholders know they were not abolitionists by holding public meetings to express their sympathy with slaveholders, by denouncing abolitionists.

And yet we are aware that the North has nothing to do with slavery. We shall do with slavery! Are we not men and mechanics, farmers and manufacturers, who are dependent on the proceeds of their honest industry by the operation of the slave system, and not by

permitted to talk about it—not be allowed the poor privilege of complaining?

When Catherine of Russia sent an expedition in 1769, to Greece, with the view of exciting a rebellion against the Turks, a negro of the name of Hammet, was on board of one of the vessels. He was a general officer, his father having been in the service of Peter the Great. On the occasion alluded to, he headed a detachment against Navarino, and succeeded in taking possession of that place. The fact is mentioned by Rulhiere, in his history of Poland. (11th book). He was probably a mulatto, as Rulhiere calls him *noir de couleur*, in contradistinction from negro, the appellation he gives the father. At all events he was a "nigger"—the scum of mankind, and a nuisance to society. Think of amalgamation at St. Petersburg!—E. S. Ady.

The Virginia Times, a paper which ought to know, and which has no motive to overstate, makes the following statement:

"We have heard intelligent men estimate the number of slaves exported from Virginia within the last twelve months, at 1200,000—each slave averaging at least \$600, making an aggregate of \$720,000,000. Of the number of slaves exported, not more than one-third have been sold—the others having been carried by their owners, who have removed—which would leave in the state the sum of \$240,000,000, arising from the sale of slaves."

It is said, "The South will not molest our liberty; if we will not molest their slavery; they do not wish to restrict us if we will cease to speak of their peculiar institutions." I reply—The liberty we contend for, is bestowed by God, and we will have it as he gave it. Our liberty is not an *ex gratia* privilege, conceded to us by the South, and which we are to have, more or less, as they please to allow. No, sir. The liberty which the South professes us, to speak, write, and print, if we do not touch that subject, is a liberty which we do not accept, but which we scornfully reject.—G. Smith.

PROCLAMATION.

Head Quarters, Seventh Military District, Mobile, September 21, 1814. To the Free Colored Inhabitants of Louisiana.

Through a mistaken policy you have heretofore been deprived of a participation in the glorious struggle for national rights, in which our country is engaged. This no longer shall exist.

As sons of Freedom, you are now called upon to defend our most inestimable blessing. As Americans, your country looks with confidence to her adopted children; for a valorous support, as a faithful return for the advantages enjoyed under her mild and equitable government. As fathers, husbands and brothers; you are summoned to rally round the standard of the Eagle, to defend all which is dear in existence.

Your country, although calling for your exertions, does not wish you to engage in her cause without remunerating you for the services rendered. Your intelligent minds are not to be led away by false representations; your love of honor would cause you to despise the man who should attempt to deceive you. In the sincerity of a soldier, and the language of truth I address you.

To every noble-hearted freeman of color, volunteering to serve during the present contest with Great Britain, and no longer, there will be paid the same bounty, in money and lands, now received by the white soldiers of the U. States, viz: \$124 in money, and 100 acres of land. The non-commissioned officers and privates will also be entitled to the same monthly pay and daily rations and clothes, furnished to any American soldier.

On enrolling yourselves in companies, the Major General commanding, will select officers for your government from your white fellow-citizens. Your non-commissioned officers will be appointed from among yourselves.

Due regard will be paid to the feelings of freemen and soldiers. You will not, by being associated with white men in the same corps, be exposed to improper comparisons or unjust sarcasms. As a distinct, independent battalion or regiment, pursuing the path of glory, you will, undivided, receive the applause and gratitude of your countrymen.

To assure you of the sincerity of my intentions and my anxiety to engage your invaluable services to our country, I have communicated my wishes to the Governor of Louisiana, who is fully informed as to the manner of enrolling, and will give you every necessary information on the subject of this address.

ANDREW JACKSON, Major General Commanding.

"Proclamation to the People of Color."

"Soldiers!—When on the banks of the Mobile, I called you to take up arms, inviting you to partake the perils and glory of your white fellow citizens, I expected much from you; for I was not ignorant that you possessed qualities most formidable to an invading enemy. I knew what was your fortitude you could endure hunger and thirst, and all the fatigues of a campaign. I knew how you loved your native country, and that you had as well as ourselves, to defend what man holds dear—his parents, relations, wife, children and property. You have done more than I expected. In addition to the previous qualities I before knew you to possess, I found, moreover, among you a noble enthusiasm which leads to the performance of great things.

Soldiers!—The President of the United States shall hear how praiseworthy was your conduct in the hour of danger, and the representatives of the American people will, I do not doubt, give you the praise your exploits entitle you to. Your General anticipates them in applauding your noble ardour.

The enemy approaches, his vessels cover our lakes, our brave citizens are united, and all contention has ceased among them. Their only dispute now is, who shall win the prize of valor, or who the most glory, its noblest reward.

By Order, THOMAS BUTLER, Aid de Camp.

"By referring to Otis's Botta, Vol. 1, book 3, page 105, it will be seen that the first blood spilled in Boston, Massachusetts, for American Independence, was that of a man of color."

In the month of March, 1830, the bill for the admission of Missouri into the Union as a slave-holding State was acted upon in Congress. All the Representatives from the slave States, and 14 from the free States, voted in favor of the measure. Any two of them might have prevented this wretched course from being followed upon that great State.

And yet it is said the North has nothing to do with slavery! I shall say to you, as I said to you in my last address, a FACT.

From a statement published by order of the guardians of the poor in 1830, it appears that out of 549 out-door poor relieved during the year, only 23 were persons of color, being about 4 per cent. of the whole number, while their ratio of the population of the city and suburbs, exceeds 14 per cent. By a note appended to the printed report of the guardians of the poor, above referred to, it appears that the colored paupers admitted into the almshouse for the same period, did not exceed four per cent. of the whole number. Query, are the colored people misuses?

FACT, NO. 2.

The amount of taxes paid annually by the colored people at Philadelphia, is about 2,500 dollars; while the sums expended for the relief of their poor, out of the public funds, have rarely, if ever, exceeded 3,000 dollars. The colored people, then, not only entirely support their own poor, but also pay 500 dollars a year for the support of poor whites!

FACT, NO. 3.

The colored people in Philadelphia have fifty-five Beneficial Societies, some of which are incorporated; they expend annually ten thousand dollars, out of funds raised among themselves, for mutual aid in time of sickness and distress, and for burying the dead, &c. Not one colored person of any respectability, however poor, is buried at the expense of the poor funds. The members of these societies are bound by rules and regulations, which tend to promote industry and morality among them. For any

disregard or violation of these rules—for intemperance or immorality of any kind—the members are liable to be suspended, or expelled. In 1832 it was ascertained, that not one of the members of either of societies had ever been convicted in any one of our courts. One instance only had occurred of a member being brought up and accused before a court—but this individual was acquitted. We believe no instance has since occurred.

The colored people of Philadelphia have fifteen churches belonging to them; a number of their brick buildings, which together with their Halls, are worth 172,000 dollars. They have thirty-four ministers; seventeen Sunday schools; a public library, consisting of about 500 volumes, besides 8,333 volumes in private libraries; three debating societies; three Female Literary societies; two tract societies; two Bible societies; and two temperance societies.

FACT, NO. 5.

The colored people of Philadelphia, pay annually for house rent, 108,131 dollars; for ground rent, 2,777 dollars; for water rent, 260 dollars; and for newspapers, 1,678 dollars. A committee recently appointed to investigate how much property the colored people possess, had not time to ascertain the amount of more than two-thirds of the whole population, before they were required to report. It appeared however, that these two-thirds possessed, in real estate, 500,000 dollars, and personal property, 228,308. Is it for our interest to drive away such a people? C.

FACT, NO. 6.

Notwithstanding the difficulty of getting places for them as apprentices, to learn mechanical trades, owing to the prejudices which exist, in 1832 there were between four and five hundred people of color in the city and suburbs, who followed mechanical employments. We presume that by this time the number has considerably increased.

FACT, NO. 7.

Besides thankfully embracing the opportunities for schooling their children, which have been opened for them by public munificence and private benevolence, the colored people also support several day schools, and the pupils in these schools will not suffer by an examination with those of any other school in the city.

FACT, NO. 8.

Of those colored people who have emigrated from other States to this State, many are the children of very wealthy white planters at the South, by their slaves. Feeling affection for their own children they have sent them to a free State, and settled handsome fortunes upon them. The name of one colored family might be mentioned which has brought one hundred thousand dollars into the State; that of another, which has brought from 50,000 to 75,000 dollars, and the names of a number, all of whom are known to the writer of this, who have brought from 5,000 to 50,000. Now, granting if you please, that evils do result from having the colored people among us, are not these evils more than outweighed by the gold and silver which they bring into the State? Query: Do any of the emigrants from foreign countries bring with them such sums of money to enrich the State of their adoption? We ask again, is it for our interest to prevent the colored people from emigrating here, or to drive away those already settled among us.

TWO FACTS UNDER ONE HEAD.

Let it be remembered that the man of color has to labor against wind and tide, to meet all the prejudices, and contend with all the proscription and opposition of the times. Notwithstanding this, I can show that the colored man is capable of making headway under all his disadvantages. Go with me to Baltimore, and in Howard street we will find a man of color, who, seven years ago, paid \$600 for his own body and soul, and \$300 or more for his wife. Now he owns nearly a block of ground with three brick houses, two of which would rent in New York, for \$300 a piece, and the other for \$700, besides several wooden tenements. Come to Philadelphia, and there is a man named Hales, who has twice paid \$350 for himself, being cheated out of the first payment by his humane master. Now he has on the front of his lot a three story house, and on the rear such buildings as rent for more than six hundred dollars a year.—From C. W. Gardner's Speech.

WORTH OF CONSIDERATION.

It is true we have in Philadelphia and elsewhere, a low class of colored people, who are both degraded and vicious; but who is to blame? I live near the church in which I have the honor to officiate; and in one square there are fifteen grogshops located, by the authority of the city; and in the immediate neighborhood there are forty-five. When you set the trap, is the rabbit to blame for being caught? The weary traveller or laborer is snared in the gins that are set by those in authority, who ought to know better. But amidst all our difficulties, the man of color advances in a surprising degree. And when the people of color are compared with other portions of the laboring class in the community, I venture to declare, that in regard to the number of the vicious and the wretched, they will not overrun the common ratio.—Extract from C. W. Gardner's Speech.

A slaveholder owning 1000 slaves has as much influence at the polls as 601 freemen have at the north, because he votes for his "human cattle," being allowed three votes for every five slaves. The consequence of this is that there are now not less than 25 members of Congress sent by slaveholders, over and above what these men would be able to elect if they were placed on a footing with northern freemen. Democrats what think you of this? C.

A WOMAN FOR SALE.

Within ten feet of the office of the Richmond Enquirer, there was on an auction flag the following amusing advertisement:—By virtue of an order of the Hastings court for the city of Richmond, pronounced on the 22d day of February, (Washington's birth-day mark ye), will be sold in front of the High Constable's Office, on Monday the 11th instant, one bright mulatto woman, about 35 years of age; (very likely,) also some empty barrels and sundry old candle boxes, &c., to satisfy the above attachment, and all costs attending the same. This was dated March first and regularly signed. As I was going by the crowd, and this auction flag, I was struck with the question of the auctioneer, who seemed to have his eye on me, "Do you want to buy a woman?" I then read the advertisement, and remembered that I was in a land where slaves and horses were commodities equally marketable. "Do you want to buy a woman?" was the interrogation pressed upon every passer-by. The auctioneer was loudly exclaiming, \$200, only \$200 for this likely woman. Two hundred and ten shall I say! Two hundred and ten, \$210, 210—who bids? 215, 215—a stout woman—215, only 215—215—a good steady, fine, healthy—only 215—220—a good cook—230, only 230 bid—235—240—245—250—250—going, a woman going for only \$250—260, only 260, shall I knock her off for only \$250? \$260 is only bid—270, did you say?—yes, 270, 270, 280—a woman never went under the hammer—275—280—290—300 I am bid, \$300 for a woman worth \$500, 310, going, a woman going for \$310—fine, likely stout—315, 320, a going, going—quick, a going, going—and—and—and—a going for \$320—and—and—going to Mr. ———

I give you details because they interested me beyond measure—and I think you have readers who will not be less interested than I was, in the details of the auction. The woman trotted off with her new master, and I bowed myself with inquiring into the particulars. I learned that her husband was free, and that he bought her a slave, and then married her. Thus she was his wife and his slave, and he held her by a double tenure, and could sell her when he pleased. The husband got into debt and then ran off—and his wife was attached to his slave, and was sold by order of the court, to pay the debt.—Portland Advertiser.

A citizen of one of the free States, not many months ago, observed to a distinguished southerner, that the operations of the abolitionists were impeding the cause of emancipation—or to that effect, "Sir," said the Southern, "you are mistaken. Depend upon it, these agitators have put the slaveholders to very serious thinking."—Martineau's Gazette.

ADVERTISEMENTS.

MILES'S COMPOUND EXTRACT OF TOMATO

ON A SUBSTITUTE FOR CALOMEL. The proprietors of this article, after protracted and expensive research, believe they have obtained from the vegetable kingdom, a safe and certain substitute for calomel, at least so far as calomel is used for any beneficial effects upon the human system; an article free from all substances productive of deleterious consequences.

The action of this medicine upon the constitution, is universal; no part of the system escaping its influence. It is, however, upon the organs of secretion and excretion, that its great power is particularly manifested. From this, it will be seen to have a direct effect upon the biliary organs, and to be peculiarly adapted to the treatment of bilious fevers, and other diseases, in which a torpidity or congestion of the liver and portal circle prevail.

It is admissible in all cases, where it is necessary to clear the stomach and bowels. It removes obstruction, and excites a quick and healthy action of the liver, and other glandular viscera of the abdomen. Being diffusible in its operations, it produces a free circulation in the vessels on the surface of the body, accompanied by a gentle perspiration. It does not exhaust like drastic purges; and, its action is more universal, and it may be often repeated, more safely, but with great benefit. This becomes indispensably necessary in cases of long standing, for in them intense impulsive impressions made by strong medicines, seldom, if ever do good, but tend to injure the stamina of the constitution.

It is cleansing and purifying to the system, and is in perfect harmony with the known laws of life, and is undoubtedly, one of the most valuable articles ever offered for public trial or inspection.

This medicine may be had at Apothecaries' Hall, Main Street, one door above Fifth Street.

A. MILES, Agent, June 24,

EMERY & HOWELLS.

Wholesale and Retail Grocers—Manufacturers of Ripe and Cedar Coopers' Ware and Washboards. Purchasers will find a large assortment of Groceries, choice Wine, Hops, Coopers' Ware, Washboards, Brooms, Brushes, Cordage, &c. &c. at our establishment, No. 217 Main street, (west side,) between Fifth and Sixth, Cincinnati. March 26th, 1837.

To Country Merchants.

BOOK AND PAPER STORE.

Publishers, Booksellers and Stationers, No. 150 Main, between Fourth and Fifth streets, Cincinnati.

Have a constant supply of Books in every department of Literature and Science, at reduced prices. Country Merchants, and all others wanting BOOKS AND STATIONARY, at wholesale and retail, are invited to call before purchasing elsewhere.

School Books, in any variety and quantity, at Eastern prices. Bibles of different kinds, from large quarto to 32 mo., plain, and elegant. All the Biblical commentaries, in common use, also a common variety of Hymn Books.

Miscellaneous Works, consisting of Travels, Histories, Biographies, Memoirs. New Publications, on every subject of interest, regularly received, immediately after publication.

Blank Books, Slates, State Pencils, Copy Books, Letter, Writing and Printing Paper, and Writing Ink, Waters, Sealing Wax, and every article of STATIONARY.

Book-Binders Store, consisting of Leathers, Boards Gold Leaf, and all other Binding Materials.

FARMS AND COUNTRY SEATS FOR SALE.

An excellent farm of 198 acres, 13 miles from town, having 120 acres in a high state of cultivation, two good orchards of apple, pear, peach and English cherry trees, a large new frame barn, a good cider house, with a mill and a press, a wagon house, a corn crib, grain, smoke and carriage houses, hog pens, a new milk house with three rooms, an excellent frame house with seven rooms, a cellar and a peach arbor, a first rate culinary garden, and many springs. The land is very rich and well situated for cultivation.

A fertile farm of 136 acres, 8 miles from town, with 70 acres in culture, the rest well timbered with Walnut, Blue Ash, Sugar and Locust trees. The improvements consist of a frame house, with four rooms, a cellar and a porch; a frame barn, two stables, a well and a good orchard of choice fruit trees. The land is rich, rolling, well fenced and watered with springs.

A farm of 100 acres, 17 miles from town, having 50 acres in cultivation, the rest abounding with the best kind of rail timber, a small orchard, a well with a pump, a frame house and other buildings. The land is chiefly rich bottom.

A desirable farm of